6:Rattray E, G-5 (ca. 1900) 1907 FR5 Ngoni FR5

881 585 III. Then they spread a mat and go and bring her husband, and set them down on the mat side by side and begin to shave his head. As the hair falls the people throw down beads. Then they take a stick and lay it across the legs of the man and woman so that each may know it is that stick that will beat them [if they do wrong]. When they have finished shaving the man, they bring oil and rub the bodies of the man and woman. When it is dark the old women escort the girl to her husband's hut. The *ndiwo* relish is cooking on the fire. [523] During the night the woman rises and puts some salt in the pot. Next morning, before dawn, before the villagers have opened their doors, the woman goes off, and gives some of the relish to her mother, and to the old woman who was mistress of the ceremony. This relish she just sets down at the door, and when they open they find it, and rub it on their feet and under their arm-pits; little children just eat it. If she have any relations who are at a distance, they sharpen a little piece of bamboo and stick the relish on the end (and put it aside) that the distant one, when he returns, shall also rub his feet with it. Perhaps the absent one, should he not have heard that these events have happened when he comes to the village, and should say, "Give me water that I may drink," they refuse him, but with a purpose, even though the water is there, and go and bring the relish that first he may rub some on his feet. It may be the woman discovers that her husband is impotent, then she just stays in her hut and does not come forth to distribute the relish. Then the old women [who know the reason] will persuade the man, saying, "Go [787] off to the man with the lots to consult them" [837] [to see what is to be done]. When he goes off (on this errand) some other man is called in, and he

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252 The maize is shelled as required, the grains are pounded in a mortar, and then soaked in water for three or four days, if there is time. They are then pounded again, and the flour winnowed out. [831] The residue is ground between two stones. The husks obtained after [293] the first pounding are used as animal fodder, and in beer making. The diligent housewife pounds twice a week, each pounding lasting for about three hours. It is usual for a group of women living as [461] neighbours to pound at the same time, singing together.

The maize flour is dried in the sun, and then put into a pot or [251] basket until required for porridge or beer. Porridge forms the basis 262 of most meals, although in February and March there may not be enough maize left in the storehouses to make this possible. Adults [264] eat porridge in solid form, kneading handfuls of it between their fingers before eating, but infants are fed on fluid porridge made from [853] the ground flour. The herdboys in charge of the cattle may use the milk to make their porridge with. Cooking is women's work, but [462] men by themselves on a journey or working on the tobacco farms will cook porridge for themselves. Green mealies, usually fried, are eaten when available.

263 Relish is required to go with the porridge, the commonest relishes being pumpkin leaves and hibiscus leaves. There are in addition 222 many wild fruits and leaves searched for in the bush at their appro- 241 priate seasons, while the gardens provide pumpkins, cucumbers, 262 various kinds of beans and peas, and edible gourds. The most sought-after relish, and one of the most infrequently found, is meat. Chick- 262 ens are given to honoured visitors, while beef, mutton, pork, and goat meat are eaten when they can be found. Livestock other than chickens are killed for eating only on ceremonial occasions, such as [231] funerals or marriages, but owners not infrequently kill animals and sell the meat to raise money to pay damages, to finance a journey, or to obtain labour in the garden. Animals that die are usually eaten. Some people keep ducks, pigeons and tame guinea fowl, while such 235 game as is killed on the /13/ hunt is divided among the hunters and 224 taken home to be eaten. Owners of guns sometimes hunt by themselves and sell the meat.